/129 cont./

196 This same thing is not true with respect to the external
•18 demonstrations of worship. The Chiriguano, like every savage
111 people, have no temples, priests, or ceremonial to regulate manifestations of worship. Does this also demonstrate that they completely lack external demonstrations of veneration of a god? It is not easy to give a categorical answer regarding this, because
[186] if it is the truth, as now seems to be the case, for I have not been able to discover any fact which shows the existence of that worship, this could be explained if we take into account the fact that the savage, because of his condition of isolation in the midst of the forest, is distrustful; he looks at the white man with suspicion. This is more than sufficient reason for him to hide his religious acts from the view of the latter.

Nobody could deny us the exactness and solid foundation of this observation, since it is a fact that civilized men, even among themselves, are ashamed to practice religious acts for human reasons, from whence comes the fact that they neither fulfill the duties of their religion nor come to the churches, and, what is worse, they make a show of a religious indifference which is very far from what in fact they feel.

Let us agree then that the Chiriguano does profess some religion, like all other peoples of the world.

This conclusion will be corroborated by what we are going to see in the following sections.

Divinities

196 That the Chiriguano have some divinities is undeniable, but it is very difficult to determine what character they have and to what category they belong according to the concepts of these savages. This is the reason why it is impossible to determine with certainty whether or not they /130/ profess polytheism or monotheism, when one considers the diversity of excellence, power, and pre-eminence which they attribute to their divinities.